



JESUIT MISSIONS / APRIL 1965 / 25¢



THE CHURCH'S CHALLENGE IN JAPAN: THE OLD WAYS STAND BEHIND THE NEW

COVER. In dress as  
in thought, East and West  
mingle in Japan.  
The Church must adjust  
accordingly. Design  
by Franznick-Medén.



## JESUIT MISSIONS

National Magazine of the American Jesuits  
in the Mission Fields Assigned them by the Holy Father  
APRIL 1965 VOL. 39 NO. 3

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## AS YOU SAID...

Father: The new format for *Jesuit Missions* is terrific, and don't let anybody tell you different. I'm sure I speak for a large number here when I say that the mag has acquired not only class but depth.

J. Owens S.J.

Weston, Mass.

Father: I've been admiring some recent issues of JM, particularly the widening of content. Keep it up. Actually, about the only thing I don't like is the lettering used for the masthead, etc. I suggest you keep experimenting.

Donal O'Mahony S.S.C.

*The Far East*

St. Columbans, Nebraska

Father: I LIKE: Pictures that speak (but who wrote it?); Page 1 commentary (but who writes it?); the identifying JM on the cover and your repetition of it within the magazine. (Note to R.F., St. Louis who says "it means nothing": it says Jesuit Missions right below the design. I CAN DO WITHOUT: the long paragraphs in some articles (one was 48 lines!); green-on-gray.

Mrs. M. G. Moorman

Minneapolis, Minnesota

(Jan.-Feb. issue—Pictures: Father Berrigan; Commentary: Father Furay.—Ed.)

Father: What have you done to my favorite magazine? Why the dark pages that ruin your eyes if you try to read them? I can't understand the sense of it. Is that supposed to be "modernizing" the magazine, like the "Please stand," "Please sit," "Please kneel," of the once silent, devotional Mass?

Frances G. Downing

New Rochelle, New York

Father: Please reject this green print on gray paper as a bad thought.

Joseph Kerr S.J.

Chaptico, Maryland

(Note: The green-ink message begins to filter through. However, samples sent in reveal many complainers got early-run copies where by error very light green was used; later corrected. Our apologies.)

Father: We are back on *Jesuit Missions* list of subscribers and enjoying the new magazine very much. Father Berrigan's articles, the new layout, and Mr. Quigley's column all add new distinction.

Francis Mathy S.J.

Kobe, Japan



## Your Love, or Your Life!

Why are we as a people sending grain, seed, food, to remote and often hostile countries? What are we doing it for?

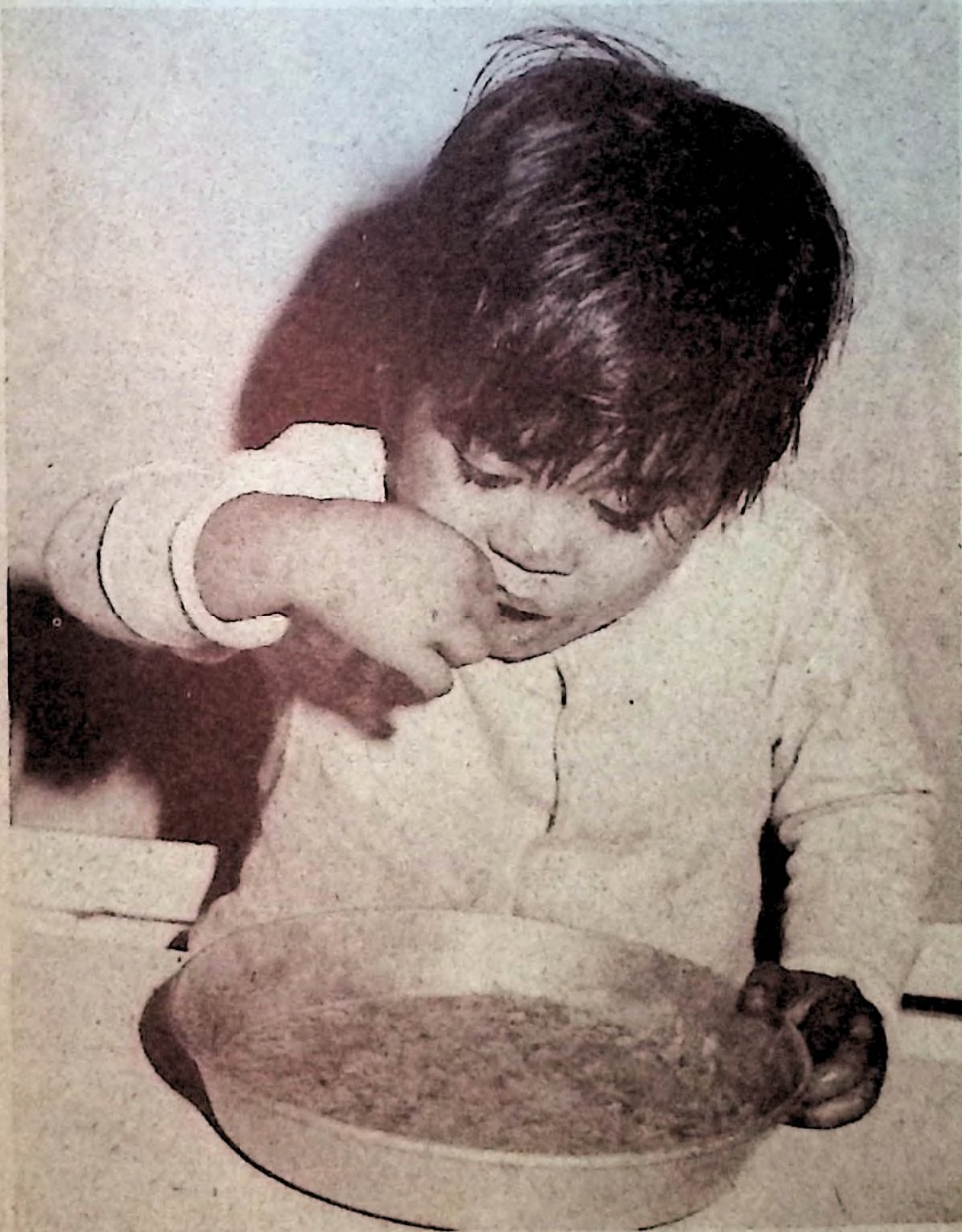
Seeking gratitude? Purely for policy?—Or perhaps because we believe in being human.

If the first two, then we cannot fault our legislators if, on occasion, they wield food like a pointed gun: "Love me—or starve."

But if that's solely or even centrally what we're doing it for, then we as a people have grown small, really small. For the small man is he who never parts with anything except under the terms: "What's in it for me?" He lives by eating 'get'—and dies poor, shrivelled in his humanity.

Bigness never deals to the needy out of a measuring cup; nor does bigness call for careful credits. To be big is to say, as Kennedy did: "Ask not what your country can do for you, rather ask what you can do for your country." Substitute *world* for *country* and the saying, in 1960 or 1965, holds good as the yardstick of a man's, or a nation's, bigness: which has nothing whatsoever to do with size or wealth.

Christ lived spending, not hoarding. It is the way a Christian people should live.





# BORN IN A GRAVE

*In the Nuremburg war crime trials, a witness appeared who had lived for a time in a grave, in a Jewish cemetery in Wilna, Poland. This was the only shelter he, and many others, could find as they hid out after escaping the gas chambers.*

*The witness told how one day, in a grave nearby, a young woman gave birth to a boy. The eighty-year old gravedigger, wrapped in a linen shroud, assisted the woman.*

*When the newly born child uttered his first cry, the old man prayed: "Great God, have You at last sent the Messiah to us? For who but the Messiah himself can be born in a grave?"*

*But after three days, the witness saw the child sucking his mother's tears because she had no milk for him.*

Daniel Berrigan S.J.

"I believe in Jesus Christ, His only Son, our Lord . . . Who was crucified, died and was buried." Thus the words of the Christian creed.

The child born in a grave was not the Messiah. After three days, he drank his mother's tears. And in all probability he died, with his mother, and both were buried in the grave which had sheltered them.

The story had no happy ending; it could not, given the horrifying thoroughness of the persecutors. And this is precisely the point of the phrase of our creed: I believe that Jesus Christ was buried. His life and death had no happy ending in the natural course of things. All there was of Him on this earth—His voice, His countenance, the special style and grace that were His own, whatever could be touched and seen—all trace of Him was removed from the earth. After sundown on the day of His death, it was as though He had never been. Only a few defeated women, only a few friends, paralyzed by fear and tragedy, held any memory of Him. In Roman law and for the religious leaders, the 'case' of Jesus Christ was closed.

To understand Easter, we must face this dead end of human hope. We must understand that God acted when all resources were at an end, when all doors had shut—even those which human friendship, community or intelligence would have kept open. At that moment, God acted.

And this is what the Resurrection means. Man is helpless, death has asserted its final, brutal mastery, even over the Savior. He is dead and buried. The grave has encompassed the promise of youth; the years of Christ are cut off, genius and love and truth are touched with final cold.

And this is why Easter belongs first of all to those whose lives lie outside the circuit of human hope. It belongs to the poor, to the segregated, to the despised and forgotten. In raising up His Son, God has sown an incorruptible seed of hope in lives where no hope dwells.

Therefore our greeting this Easter is first of all to them:

—to the poor, to the *fellahim* of Egypt and

the *favellistas* of Latin America, to the Negroes and Puerto Ricans of our own cities; to the old, the hopeless, the neglected; to the prisoners, to those condemned to death; to those who hope for something (anything) from the Poverty Program and the Great Society and the Triple Revolution; to those who break swords and feed men; to the Peace Corps and the Papal Volunteers and AID, and to those in their schools and hospitals and projects; to those who dig wells and spray swamps and tend wounds and bury the dead—the joys of Easter!

—to those who administer justice, to the police and judges and prison wardens and guards; Happy Easter! May you temper justice with mercy and treat with men as you would be treated. Happy Easter to those in prison for justice's sake, in the cause of unity and peace!

—to those who build bombs or man them (or believe in them)—Russians, French, Americans, Chinese—Happy Easter! May our armaments, before the next Easter, fall to rust. May our next Easter gift to the world be the feeding of the hungry, the shelter of the homeless, the care of the sick.

—to those who plan neighborhoods and build housing and control the future of the defenseless—Happy Easter, the compassion of Christ bless your works!

—to all missionaries, of all faiths, in all the world—a fearless and joyous preaching; Happy Easter!

—to the jobless and their families; to the displaced, to those in refugee camps; to those who await patiently and in long loneliness the decisions of the great in their regard. (Will the world grant us a space for living, a roof, a shelter—or only a grave?) Joyous Easter to you! Forgive us our sins, our short and selective memories.

—to our brothers across the world; to the Congolese, the Vietnamese, the Chinese; Happy Easter! An end of war, terrors, fear, threats; a beginning, even a beginning of trust, hope, mutual help, friendship, of one world under one God.

—to all men; a Dawn to end our night. Christ is risen!

# CHALLENGE FOR CAGAYAN

Horses, cattle, hogs, seed, fertilizer, fruit—preoccupation with all such things may seem alien to the traditional Jesuit system of education and even somewhat aslant from regular missionary work. But where there is land begging for development as is the case with Mindanao, the Philippine archipelago's second largest island, such preoccupation spells leadership into a richer and more Christian future for the farm families of the area and thus is an important apostolate.

This is the work of the ten-year-old Xavier University College of Agriculture based in Cagayan de Oro City on Mindanao's north-central coast. At Cagayan's back is the huge upland province of Bukidnon, heavily dependent on agriculture. The chief crops are corn, rice and abaca, but the country is also suited to fruit and coffee cultivation and to cattle raising.

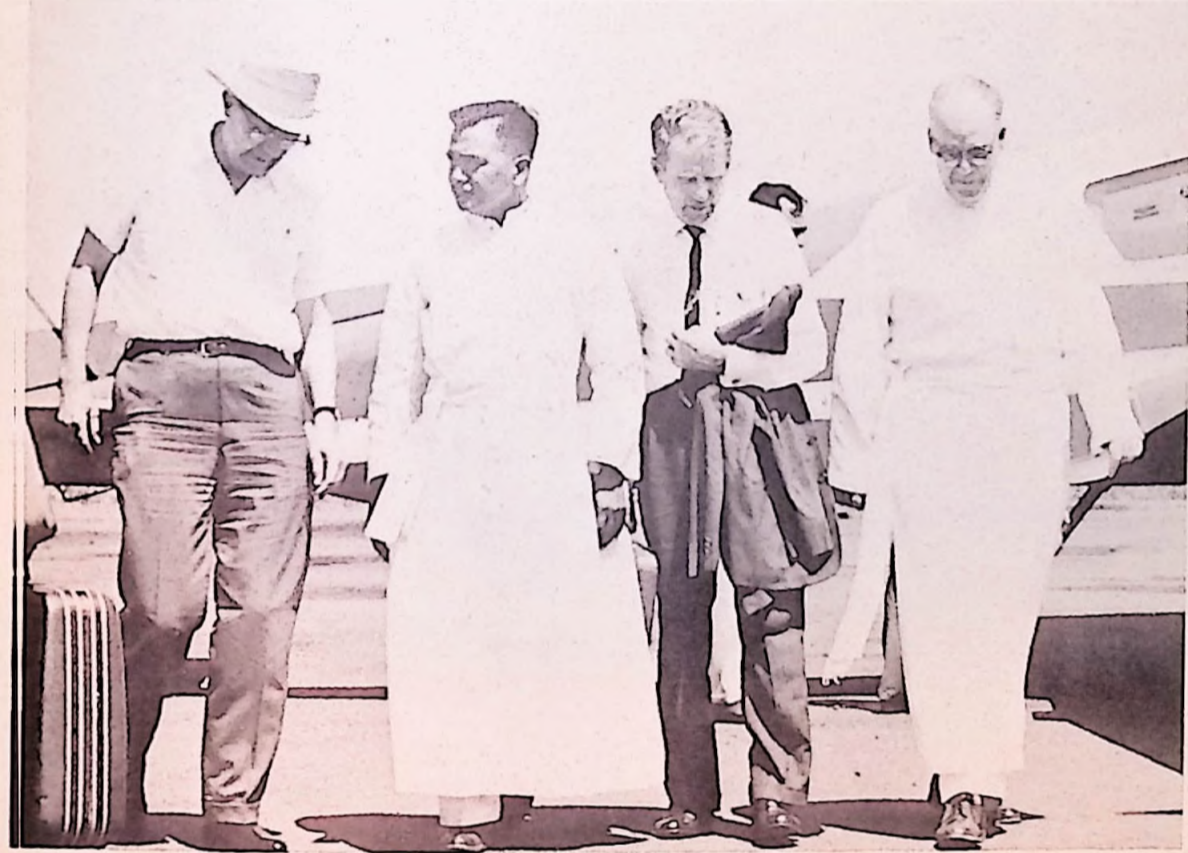
Under Father William Masterson S.J., its director, the program of the College of Agriculture has become soundly grounded and imaginatively diversified. The first aim, of course, is to provide the land with trained and dedicated farmers. But the college—with substantial help from the Filipinas Foundation, OXFAM (the Oxford Foundation for Famine Relief), the Catholic Relief Services, the New Zealand Freedom from Hunger Committee—also runs a number of research projects: an improved seed program, a swine dispersal program to provide hog farmers with improved breeds, a horse-breeding program, a beef-cattle research program which aims to develop the best beef-producing strain for the region but will principally concern itself with

experiments in grasses to pinpoint the best type for local pasturage.

MISEREOR, the German Catholic Bishops' social-aid fund, has been deeply involved in a number of the university projects. Most recently, Xavier University signed a contract with MISEREOR to establish and conduct an institute for social rural leadership in south-east Asia. To be known as SEARSOLIN (South East Asia Rural Social Leadership Institute), the new organization will be sister to the Coady International Institute of St. Francis Xavier University in Antigonish, Nova Scotia, whose assistant director, Mr. Frank Glasgow, was present for the inauguration last September and will stay at Cagayan for four months to help set up the new program. The staff will be graduates of Xavier's College of Agriculture who will have received special training in Nova Scotia.

The German ambassador to the Philippines, His Excellency Johann K. von Stechow, attended the SEARSOLIN inauguration, since the German people had contributed generously to the program and would help in financing the erection of a four-story building which will house a science research center and also the new institute. During his four-day stay Mr. von Stechow "jeeped" through the back country to observe rural needs and visit Xavier's various research stations. His praise of the Xavier program and accomplishments was sincere and unstinted. In parting, he said: "Not one peso has been wasted, unlike what I have seen in other places. I feel it a duty to urge my government to see to it that Xavier University receives all the additional help it needs to carry out its developmental work."

*Xavier U's livestock program has fine horses (like this two-year-old held by Brother Santos), pure Duroc sows, bulls which are an Indu-Brazil and American Brahman cross.*



*Tennessee U's Dr. Charles C. Hobbs (left) and Dr. Robert Chandler, rice expert, arrive at Cagayan to consult with Fathers Mondoñedo and Masterson.*



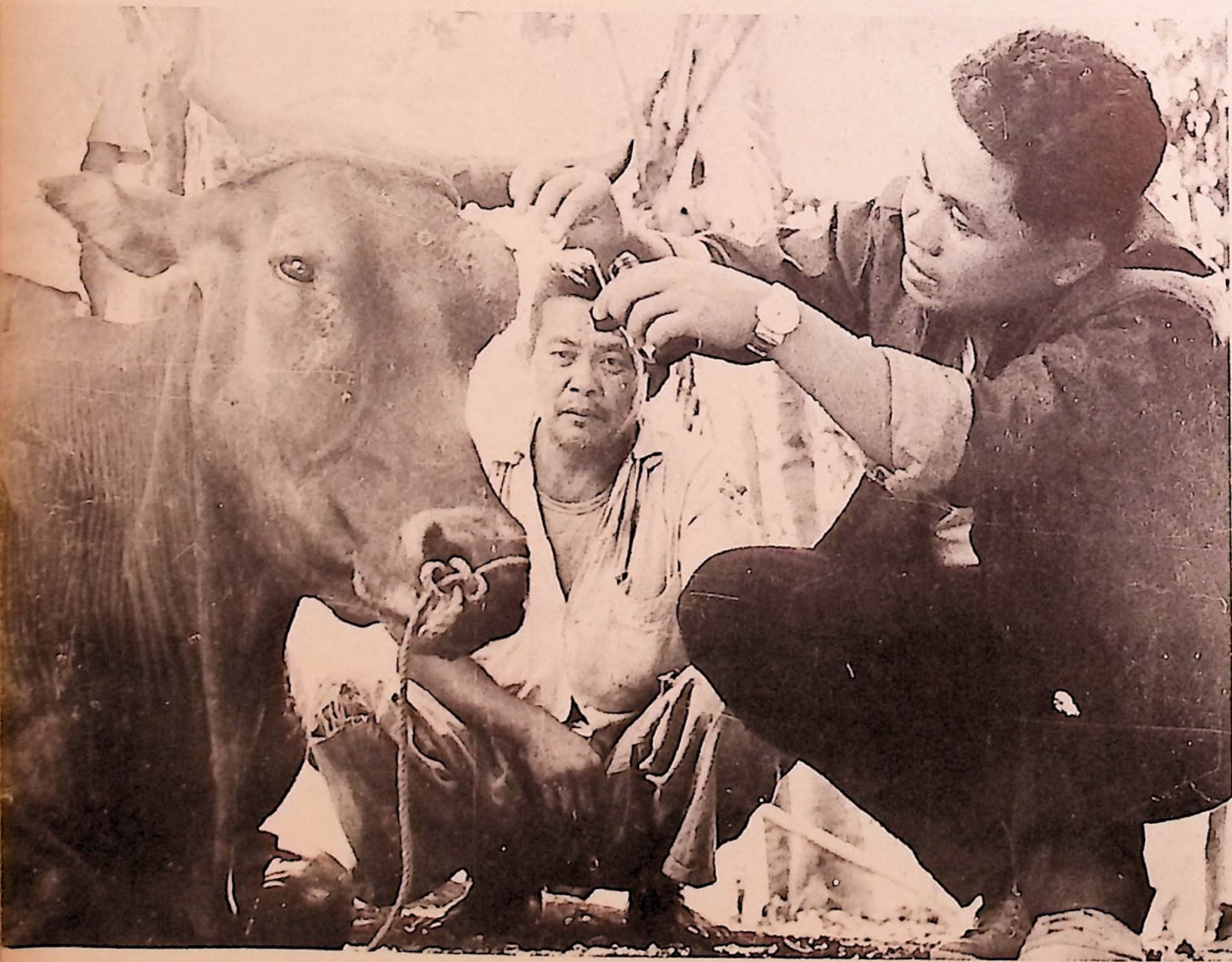
*The German ambassador and his wife and son are welcomed to the campus by Xavier U's president, Father Quirke, and Cagayan's vice-mayor, Jesus Serina.*



*Baungon in Bukidnon, where Dodong works, is upland country, mountainous and cool. For its 7,000 people there are just two buses; the local priest's jeep is the ambulance. The capital's services are six hours away.*

Here is a day in the life of an "Aggie" worker in the Xavier U. Extension Service. Iluminado Dael (Dodong, to his farmer friends) is one of seven young graduates who are giving their first professional years to live among and advise and teach the farm people in remote areas.

Photo story by E. S. Canlas



*The extension worker often has to be veterinarian as well as crop adviser. Wounds in animals, as with this ox, get infected, and have to be cut, drained and cleaned. The owner (squatting) has a son at Xavier.*

*In a village Dodong can make many calls in a day; outside, no more than five, since his way is across fields. He carries the animal-medication kit, and has a sprayer (for crop infestation) ready in town.*





*This farmer's wife husks coffee beans from her backyard trees with wooden mortar and pestle. Dodong examines the quality, explains better methods and interests her in supplementing income by more plantings.*

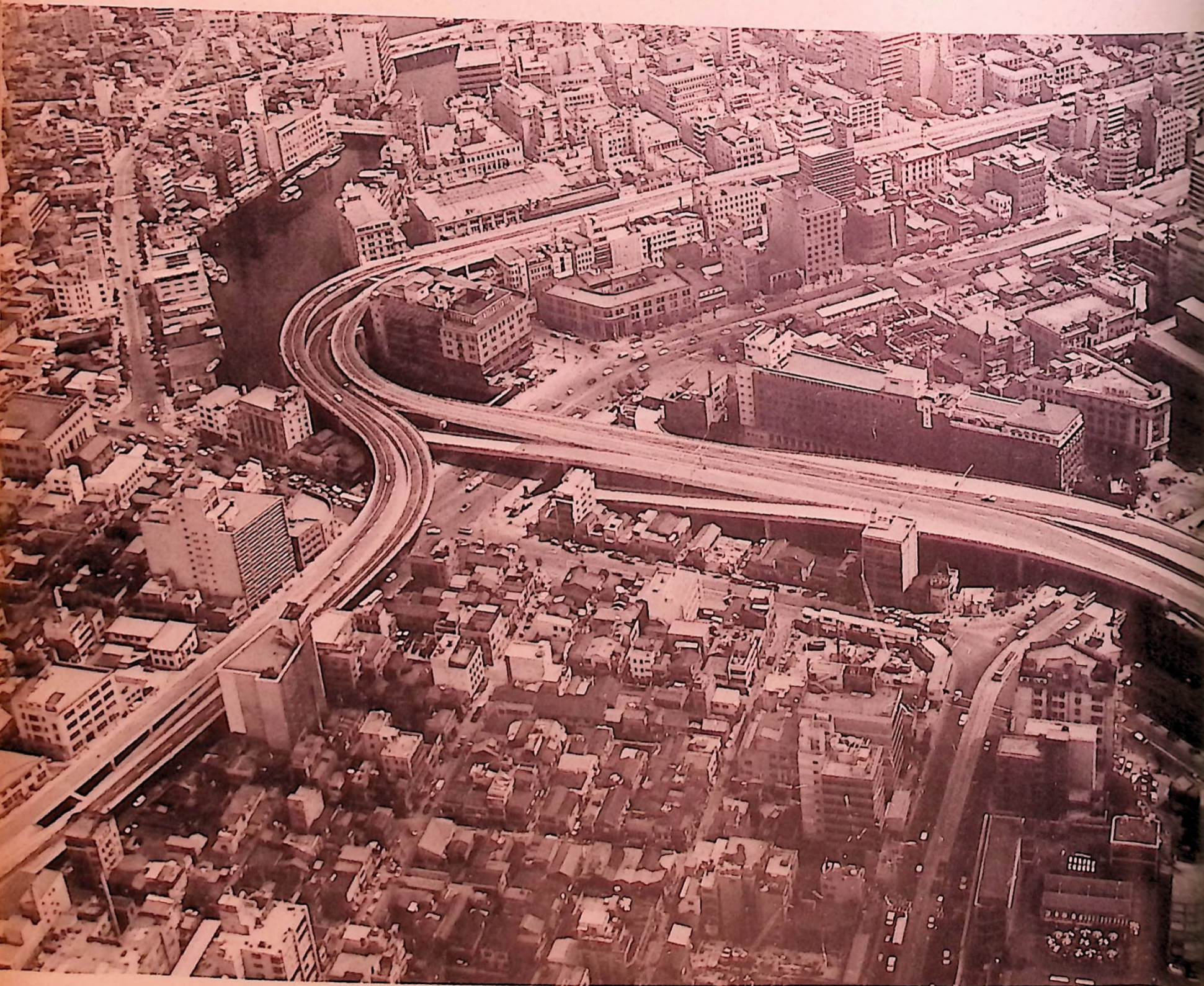


*In the "tienda" (country store) Dodong inspects meat of the wild hog. Hunting is still a main source of food supply here, for the value and use of land is largely unknown, and marketing and credit are problems.*

When the west wind blows,  
They pile up  
In the east—  
The fallen leaves.



# WEST WIND OVER JAPAN



Twenty years ago one entered by train, meandering slowly south along the picturesque coast of the Inland Sea and across the many-fingered inlets that clutch at the heart of Hiroshima. Today planes whisk passengers into this city that exactly 20 years ago was stark dead under the mushroom shadow of the atomic blast.

Farther north, along the rim of Tokyo Bay, one may get a bird's-eye view of Tokyo, the world's largest city, from an aircraft winging into Haneda Airport from any capital in the world. The clean lines of tall buildings and the curve of downtown overhead expressways are quite different from what World War II fliers saw through bomb-sights. Even the landbound observer can see the difference. From the world's tallest tower (a thousand feet high) both Tokyoite and tourist scan the broad expanse of a new city literally re-born from the ashes of the war's myriad fires.

What is true of its cities is true of Japan as a whole. Not only has the physical face of the nation been transformed by new highways, rising modern buildings, millions of TV antennae. The lives of its people have also been transformed. Today's citizen walks through streets quite different from those known to his father. And his thoughts and attitudes, his hopes and his goals, have similarly been deeply altered by the rapid whirl of events all occurring within the brief span of a young man's memory.

Japan was not an underdeveloped nation prior to World War II. But the breeze of Western influences which began in the mid-40s has since grown to a wind of gale proportions, and the advance in technology, the burst of industry, the rapid modernization of every facet of life has truly changed the face of the land. Old charcoal braziers for cooking have given way to electric ranges and the former *kotatsu* (firepots) are replaced by space heaters. A score of years ago bicycles and pedicabs were everywhere; today one sees instead cars, motorcycles, taxis. Now automation is taking over in many factories, and farm machinery is being

introduced in the back-breaking work of the rice-paddies.

Catholicism in Japan has experienced some of the joys and some of the frustrations of this new spirit. In the mid-19th century, following 200 years of persecution, Christianity returned to Japan. But only in the past generation has it felt the pulse of quickening life and promise. The past 20 years have seen the Catholic Church grow strong and spread. But it still lacks a dominant voice on the Japanese scene. It has increased in numbers and in strength, has gained widespread respect, is known and recognized everywhere; but it has not as yet, been assimilated into the Japanese culture.

Robert Dressman S.J.

Some reason for this lies in the history of Christianity itself. From the shores of Palestine the Word spread through Greece and Rome to all of Europe. In the development of western culture Christianity played an essential role and left an indelible mark. Conversely, it took on traits and characteristics of the peoples with whom it came in contact. Rites and ceremonies, explanations of doctrine and enunciations of religious truth were couched in western terms by western thinkers. In later centuries, therefore, when Christianity moved east, it came as something of a western import, clothed in western concepts and terminology and mannerism.

Today the supra-national character of the Church is still not fully recognized in the East. An agreement in words is there, but in various subtle ways there still clings to Christianity a western coloration. This has not always been a handicap in furthering the spread of Catholicism, even though it may in the long run be the most serious obstacle to its full assimilation of and by oriental culture. It was, for instance, the influence of western nations, especially America, in the mid-20th century that made possible the rapid development of Christianity in Japan. Western ways seemed to be successful, and to the defeated and shattered Asian soul it appeared that Christianity

Flowers in shadow ...

A moon floating

In the east,

In the west, the sun.



tion changed it to something essentially different from its source. Similarly, Japan's hidden Christians, out of touch with priests or Sacraments for hundreds of years, actually changed Christianity essentially in an evolution over the years of suppression. This remarkable and in many ways enviable quality of the Japanese is evident today in their singular ability not only to adopt, but to adapt, alien techniques in such manner as to achieve a different and often superior product. But the tendency runs against acceptance of the Christian conviction that the Church alone possesses the total truth and that any compromise in essentials is impossible because truth is one and unchangeable.

Communication demands some set of symbols, either word or picture, which can transmit to another the idea of the one speaking or writing or drawing. As Christianity brings its message to the Orient, it finds that its Christian, and to some extent western, thinking is patterned differently and works through word-symbols often strange

to the East. And experience has shown that even when a word is found in Japanese to correspond to the western word for *sin* or *eternity* or *person*, the word in Japanese does not have the same meaning at all.

An understanding of *sin*, for instance, is fundamental to understanding God's love for man and the riches of redemption. But 'tsumi' in Japanese has not the same connotation as 'sin' has in western languages. Sin for the Japanese is a social fault, a transgression of custom, but there is not an understanding of moral guilt involved as there is for the western Christian. There is good reason, therefore, why the missionary is often frustrated. He is frequently a product of the West or at least trained in western thought and thus used to presenting the Faith in terms familiar to him. Even after many years of personal contact and experience the subtle nuances of Japanese thought elude him.

As one considers the nature of the challenge to the Church in the conversion of Japan, he might tend to become dispirited and throw up his hands in despair. However, there is cause for great hope for the enduring growth and success of Christianity in Japan, but that hope cannot be measured in 20-year terms. The Japanese spirit and the Japanese mentality have much that is good, even admirable. This nation has a rich cultural potential which, if Christianized, might well influence large parts of Asia. Christianity once changed Europe's culture; so might Japanese Christianity Asia's. To Japanese culture Christianity can bring richness and new value; but the bridge between must become wider and stronger.

Still, there *is* encounter, there *is* exchange. There is deeper understanding by Christianity and Japan each of the other. The West is slowly becoming ever more aware of the long-ignored riches of Asian culture and Christian scholars, in the light of this awareness, are addressing themselves more and more to the work of making Christ and the Church not merely physically present among the Japanese, but psychologically one with them. This is the challenge to the Church.



# VIETNAME

## COUP-COUP LAND



*To the peasant, a rice paddy is neutral. In Vietnam it can be sown with death. But a man must plant even though his blood commingle with the green. And who can explain to him this mad abuse of its muddy promise, or why others, impelled by alien force, squat as captives in his field.*

As a frustrated America saws away at the knotted limb in Vietnam, with loud advice from all sides, an old Latin saw occurs to us. "Quot homines tot sententiae" (There are as many opinions as there are men). As maxims go, this one pretty well identifies with the multi-sided, melancholy mess that is the Coup-Coup Land of Vietnam today.

Given any number of men of good will, and bad, in the rice paddies and wooded uplands of Vietnam, and their concerned equivalents in Congress, State, the Pentagon, Press and Public—to say nothing of very vocal types in Hanoi, Peking, Paris and elsewhere in Europe, Asia and Africa—we have a clattering Greek chorus of discordant opinion. Advice ranges all the way from an impassioned "Get in!" to an equally fervent "Get out!"

Alden J. Stevenson S. J.



*The Buddhist monk, anciently long on patience and prayer, has emerged from his temple today with more than his begging bowl. Disquieting leaders have stirred him to the streets where, with workers and restless "students" such as these (below), he agitates for other men's demands that may ultimately cost him his temple, nation, life.*



*Isolated from the country's life, little of this makes sense to the montagnard boy of Vietnam's hill tribes. But this wonderment is nothing like the disturbed hopes of earnest students (shown here at Saigon U. with Fr. Lichtenberger, S.J., professor of Histology) who face an unfulfilled tomorrow.*

Damn'd if we do or don't, either course has calculable and incalculable risks. Hanson Baldwin (N. Y. Times, Feb. 21) indicates, and advocates, the risks of getting in. They are considerable, as he admits, with a probable escalation that could involve a million men. He discounts, as others have, the Russian warning that a deeper involvement would see both sides ultimately reaching for nuclear stockpiles. Insanity, as yet, inflicts neither side and only Peking would profit in such a suicidal exchange.

Should America be unwilling to pay the price, Mr. Baldwin, and other informed observers of this area, present the risks of getting out—or negotiating with one foot in the air. What is clear is that we are not dealing with "men of good will." There is a sort of implacable malignancy toward the West that would surely vitiate any honorable nego-



tiation. Even Russia is excluded from their councils, and has been shaken by the success of Peking's appeal to race and color in Asia and Africa. Weakness or withdrawal in this area will leave millions to very untender mercies, confirm the paper-tiger image, and ultimately deny vast areas of the Afro-Asian world to the West. This need not be, but the price is shudderingly high.

It is a cruel dilemma, and almost beyond the competence of mere men to resolve. In the absence of advice from on high, the burden falls crushingly on the shoulders of one man — President Johnson. With grim peril in either decision or indecision he should have the sympathy, understanding and prayers, above all, of all of us. Far too much of tomorrow's history depends on him today.

Even more cruel is the daily dilemma that

has faced the varied peoples of Vietnam for nearly 25 years. "To be or not to be" has been their question through Japanese occupation, the bloody break with France, partition, and the present nasty piece of aggression that fills their night and day with nightmare.

Neither interest nor education beyond the slogan, generally, has equipped them to comprehend the flaunted flags or the grinding of armies across their lives. The focus for the majority has always been a muddy paddy field, a patch of good earth, a stretch of sea to take their nets, a tiny store, a cluster of huts that is world enough, and a shrine or temple sheltering a vaguely defined hope of something better somewhere. Such has been the compass of their lives, and they have asked nothing more than to be left alone with these small pearls of great price to them.





But history, as ever, has refused to heed. The armed push of warring ideologies demands that they embrace new and almost incomprehensible loyalties. For the pragmatic Asian, a man's first loyalty is to himself, then to his family group as insurance against the inevitable turns of the wheel of fate. He approaches altruism, an act of charity, or appeals for a wider loyalty with a cautious: "What's in it for me?" Peking propagandists, Asians supreme, supply the answers to that in subtle, rosy promise, to which they append a conclusive "— or else!" It works, and that is the sad heart of the matter. Frustration and dismay, ably abetted by the circumscribed loyalties of religious, military and student groups, with artful Red undertones in city and countryside, have accompanied all our maneuvering in this Coup-Coup Land of the Asian psyche. With our own definition of "Loyalty" we have simplistically proposed that these people band together and act as a "nation" in the face of appalling menace. That they don't, and probably won't, adds to American confusion and widens the smile on the face of the Peking tiger.

Vietnam is an aggregate of peoples, not a nation. And Vietnam is an aggregate of little loyalties which can be better manipulated, in this day and age, by another Asian. Power and crafty propaganda talks, and answers the eternal "What's in it for me?" despite the implicit menace. America has only recourse to power—up to the Mongolian border if needs be—and that is one of the sharp horns of the dilemma that presses our conscience and sense of history today. If we are confused, theirs is confusion compounded. We can only pity them, these agonized "little peoples" of both Vietnams, as equally perplexing ideologies insist that they choose—or perish.

*For the women, as for the women of all beleaguered people, prayer is solace for the terror of their days. Here, a young woman offers incense. And the incense of young lives is offered for Vietnam by the theologians of the Pontifical College in Dalat. Catholics, with the threat of extinction before them, will need the strength of these shepherds of their own. Fr. Paul O'Brien, S.J., lone U.S. Jesuit in Vietnam, is their Rector.*

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JESUIT MISSIONS/National Magazine of the American Jesuits in the Mission Fields assigned to them by the Holy Father.



## *From all points a jm report*

### **CEYLON**

#### Purple Hat

If purple is the color of pain, the purple hat, bestowed by Pope Paul at the Consistory held on February 22, fits neatly on the head of Asia's distinguished new Cardinal, His Eminence Thomas B. Cooray, Archbishop of Colombo. These are for the Cardinal times of thorn, engaged, as he is, in taxing struggle with the Ceylon government to prevent the collapse of the Catholic educational and social structure, built up by such untiring effort through the years. The rallying cry of the Ceylonese, the cause of conflict, is "Nationalization." Already more than 700 of the 750 Catholic schools have been seized by the government and taken from Church control. All foreign nursing sisters have been banished from their professional posts and reports are rampant that all missionary visas will be declared void this May and no new missionaries permitted entry into the country.

At such an hour the Cardinal's hat bears all the honor of Calvary. Salvation, be it in Ceylon or elsewhere, is always priced in terms of suffering.

### **NIGERIA**

#### As others see us

The world news on Nigeria is rarely religious, frequently economic and political. For this thriving African nation that only won its independence from Britain four years ago stands a good chance of becoming the economic giant of the African continent by reason of its untapped oil deposits and other resources. But a recent meeting in Nigeria,

sponsored by the World Council of Churches, brought things religious to the fore and gave Nigerian Catholics, as well as those of the rest of the world, something to think about. It could all be gathered up and given to Catholics under the label: "As others see us."

Spokesman for the WCC's central committee was Dr. Visser t'Hooft, Dutch Reformed churchman and present General Secretary of the WCC, who evaluated Catholic efforts at renewal and updating as constructive but still too conservative. Anxiety about renewal is not and must not be only a Roman Catholic concern, he stated. Other Christian bodies face the same problem of a rising tension between their existing traditional structures and the urgent need for renewal in a secularized world. The common direction in which all Christian bodies must move is toward each other. The Roman Catholic Church has finally awakened to the fact that it cannot stand apart from other Christian churches, and has expressed the strong desire to work with them, a desire which indicates that it is aware of Christ working in other churches too. Polite and passive co-existence is not enough, either for Catholics or for others, since all are engaged in a common task of responsibility for each other and a common need of dialogue with each other.

Christianity in Africa faces a force that has more energy to become a foe than desire to become a friend, the religion of Islam, which is making converts at a rapid rate. A major reason for this is Islam's approval of polygamy and the simplicity of their doctrine, which requires only belief in Allah and his

prophet, Mohammed. Further instruction can come later and much of it is oral, which appeals to the mass of Africans, who can neither read nor write. Thus, all the former French colonies in West Africa are going Moslem.

One sometimes wonders if our faith is not too complex in its 20th-century formulation for presentation to the emerging masses, a formulation which has been hammered out on western anvils through centuries of discussion, debate, conflict and contemplation. The simplicity of the faith in early apostolic times might well be the approach proper for the African masses today. The story of Philip and the Ethiopian, recorded in Acts 8, illustrates the point. "If you believe with all your heart, you may be baptized," said Philip. And the Ethiopian replied: "I believe Jesus Christ to be the Son of God." This is more sublime than the basic "Allah" belief, but hardly more complex.

Are we right in expecting the masses to swallow in one gulp truths which it has taken the western world 20 centuries to digest? Is it psychologically proper to give them answers to questions they have never asked? Should the faith be implanted in them as a seed or come to them as a field full-grown for the harvest?

Besides doctrinal complexity, there is another stumbling block for Africans. It is the scandal of division among the Christian churches of the west. This is our own doing and is ugly in God's eyes. For the common faith in the divine sonship of Christ should be a binding force among us, stronger to unite than diversity in other beliefs is to divide.

## EGYPT

Heard in Rome

"All nations His members, and He is their head . . ." Sometimes we tend to forget that the cosmic Christ in commanding His apostles to teach all nations was also instructing His Church on how urgently she *needs* all nations if she is to come to know the true Christ in His full dimensions. Only if the eyes of *all* are centered on Him, can Christ come into proper focus. For He is the head of the



race and the multiple genius of human kind is required if we are to fill in all the details in our outline of the Son of God.

This was the truth underscored by Bishop Elias Zoghby, Patriarchal Vicar for the Melchites in Egypt, when he spoke on the Mission Schema at the recent Council session. The Fathers of the Eastern Church, he said, considered a mission as a kind of epiphany or manifestation of Christ to the world. Missionaries, he added, should not try to impose a pre-fabricated Christ upon a people, but should let a people receive and, so to speak, re-incarnate Christ in the light of their own cultures.

This truth, profound, involved, and difficult to execute, is a point of major interest in our day. In simple language it says this: "I am an American. I see Christ through American eyes in the light of Western culture. But Christ is far greater than the range of my viewpoint can reach. A man from Taiwan sees Christ through Chinese eyes against the background of Chinese culture. I give to him; he gives to me. Christ becomes more real for both of us."

In one word: *adaptability*. Every hand in Rome and around the Christian world is scratching its head: "Yes, but how?"

## TANZANIA

The discipline of love

In *The Reporter*, East Africa's counterpart of *Time* or *Newsweek*, a sharp controversy is taking place on the merits of chastity versus contraception as an answer to the social problem arising from the large number of children born out of wedlock. Spokesman for the Christian ethic is the hard-hitting Anglican bishop of Masasi, the Right Reverend Trevor Huddleston, who caught the public eye for his strong stand against *apartheid*, the division of peoples in South Africa. Opposing him are the editor of *The Reporter* himself and also some editorial writers of *The London Observer*, who fired the first salvos in the controversy from their distant British base.

The Bishop's position rests on a distinctly Pauline view of the sanctity of the human body and the supreme value of chastity as a discipline for love. "Without self-discipline and restraint love could degenerate into lust, affection into selfishness, surrender into defeat." The Bishop finds the difficulty inherent in practising chastity a factor proving its real worth rather than a drawback. "Man is made for the vision of God—that is all he is made for. And chastity is the discipline of love by which he attains it, not in Heaven but here and now. It is certainly harder than contraception, but rather more worthwhile."

Contraception can obviously prevent illegitimacy, as—for that matter—can abortion, sterilization and infanticide. But none of these can guarantee to man the blessing reserved for the clean of heart: "They shall see God."

## INDIA

Two to know

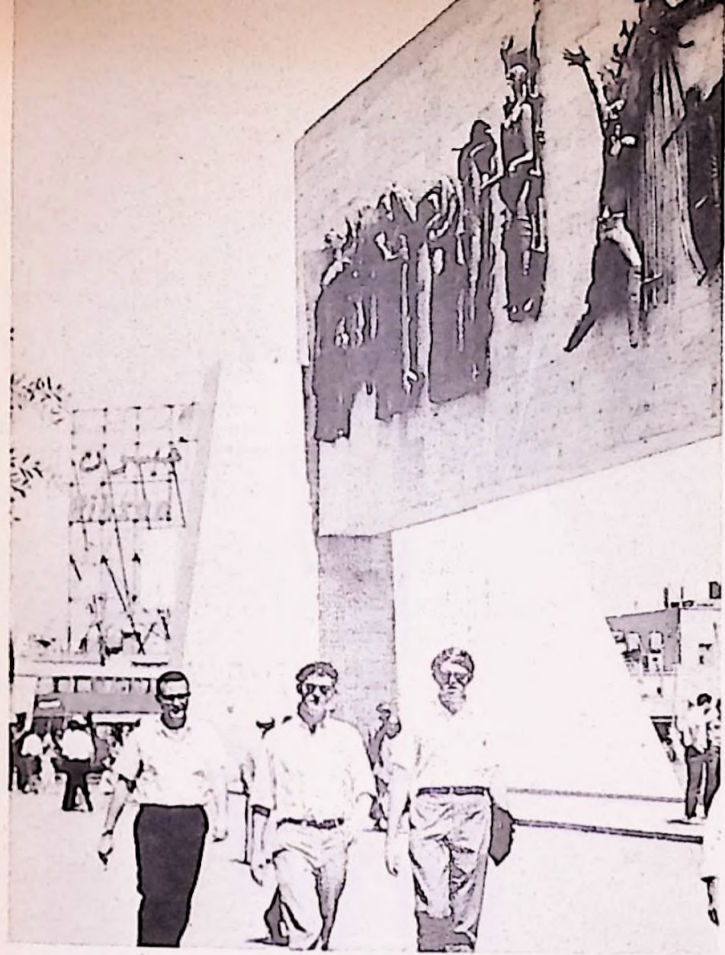
The Calcutta *Herald* is a happy, folksy, home-spun diocesan paper that strains out all the false flavor of a foreign mission from your thoughts and makes you realize how small

the world is, how tall the risen Christ, how much one the Church. Today, in its 101st year of continual publication, *The Herald* supplies weekly fuel for the fire of faith and the fervor of Christian charity. A recent issue gives two good answers to the question often asked: "How can God be good if He allows innocent children to suffer?" The answers are Noel and Steve.

Noel and Steve were both tortured teenage victims of malfunctioning kidneys. Noel, whose whole body was swollen with pain, gave the classic Christian answer to all doubters when he told his mother: "I am suffering with Jesus." On October 1 he received his first Holy Communion and was confirmed. Three weeks later to the day he was standing on the shores of eternity, face to face with the blessed Christ. There is Christian purpose in pain. What child is more innocent than Jesus?

Steve, the son of an Indian army officer, is now internationally famous for his patience in bitter suffering. One of the Spanish Jesuits at DeNobili College in Poona wrote to a friend in Madrid, asking for prayers for Steve's recovery. The friend had radio connections and the story of Steve was broadcast on a human interest program over 40 stations in Spain. Letters from all over the Iberian peninsula began to trickle in to Steve's home. A competition was held among Spanish students and the winner was flown to India as a representative of Steve's Spanish schoolmates in Christ. Said Steve shortly before he lost all power of speech: "God certainly knows whom to choose to suffer for Him. I am sure there are many persons praying now who never prayed before." He continued to offer his daily sufferings for sin-laden youth around the world. Steve at last report is still alive.

This is the mystery of the Mystical Body. And the purpose of JM: to bring you into contact with Christ as Christ is found around the world, working in places with strange names and living in people with faith-filled eyes.



# INTERVIEW IN BAGHDAD

Enroute to his mission in Taiwan, Father Fred Foley S.J., whose photographs have been a regular feature in JM for years, interviewed John Jordan at Al-Hikma University in Baghdad. Mr. Jordan is a Boston College graduate who volunteered for the lay apostolate and is now teaching for his second year at the Jesuit school in Iraq.

*Under the Memorial Arch in Baghdad's main square Paul Murdock of Boston College, Atherton Lowry of Georgetown and John Jordan (below) promenade.*





*John Jordan confers with directors and advisors of the lay apostolate program at Al-Hikma, Fathers Leo McDonough and Joseph O'Connor. All photos on these pages were taken by Father Fred Foley S.J. while enroute to Taiwan post.*

*Al-Hikma lay apostles Vincent Amabile of Holy Cross, Tim Hayes of Holy Cross, Atherton Lowry of Georgetown and Dan Jamros of Holy Cross visit ancient ruins near Baghdad. Trips like this and to Holy Land are part of the program.*



*First of all, John, will you tell us how you became involved in the lay apostolate?*

Well, the immediate reason may be hard to pin down. Friends of mine at Boston College were interested in the movement and I gradually became involved, bit by bit, until I finally realized the spiritual benefits which can accrue from the apostolate and the preparation which it offers for a later life of apostolic activity in the Church.

*Were you a member of the Sodality at B.C.?*

No, I wasn't, although in the second semester of my senior year I became quite involved in several Sodality activities, particularly ecumenical conferences. If I had been in college for another year, I would have joined the Sodality.

*How did the missionary apostolate come into the picture?*

At B.C. we had Frank Sheehan, a layman who is very devoted to the missionary apostolate and who served for several years with the Jesuits in Jamaica. Frank established a very sound lay apostolate training program. Then in the last half of my senior year a training program was set up for people who might be interested in spending a summer or even a year in Mexico, or a year in the missions of New Mexico, Jamaica or Iraq. About 60 people were enrolled in the program and approximately 30 of them wound up spending a year in some mission field.

*That's pretty good, 30 out of 60.*

Well, .500 is considered a mighty fair batting average.

*What was the program?*

Most of the training program was of a formational nature, rather than informational. That is to say, most of it was concerned with forming the individual so that he would be an effective apostle in the field. The requirements and difficulties of the life in the apostolate were outlined clearly. Most of the conferences were on the Mystical Body, lay spirituality, and things of that nature, rather than on the particular area to which we might be going.

*Why did you select Baghdad for your area?*

Oh, for a number of reasons. I was always interested in Biblical studies and anxious to get to the Middle East and discover what I could learn about the Semitic mind. Also, here in Iraq I had the opportunity to teach at the university level rather than the high school or primary level. I regarded that as important.

*Just what do you mean by the Semitic mind and what have you discovered about it in your two years here?*

By the Semitic mind I mean the mind of those who speak a language of the Semitic group as distinct from the European. The Bible, for instance, is a product of the Semitic mind. It is very different from the Western mind, and this is one of our greatest difficulties in teaching here. Perhaps we shouldn't say difficulty but rather challenge. We have one barrier in language, teaching as we do in English, but a far bigger one is the fact that we are crossing a cultural barrier. In the classroom, or outside, we can't use examples which would be very familiar in the States. Many of the things which we take for granted are not accepted as such over here. The Semitic mind does not deal in generalities but in the particular. It does not deal in the abstract but in the flesh, in the concrete, in the particular. And for this reason, in our mode of teaching and in dealing with people on an everyday basis, we have to employ a method which is quite different from what we have become accustomed to. The Semite insists upon dealing in a personal way and cannot be treated as just another member of the flock. Each and every one here is an individual and we must treat him as such. This is a person-oriented culture, not a thing-oriented nor an idea-oriented culture. Personally, I find it very stimulating and enjoy dealing with people this way.

Again, the further we can penetrate into the culture, into the mind here, the more effectively we can teach, our own spirituality can become more attuned and finally, we enjoy ourselves much more because we understand the world around us and we feel a part of it, at least as far as we ever shall.



*Can you compare the Baghdad students with your own classmates at Boston College in abilities, intellect, and so on?*

I don't think I would want to make a direct comparison. I think that the strengths and weaknesses of the Iraqi student are different from the American student. In any sort of comparison, we must see the student in a larger context, the context of the new era in which he is living. Certainly a country like Iraq has many problems, and the students are deeply involved in these problems, whether political or economic. To get an education over here is very difficult, simply for economic reasons. So we must take into consideration all the factors. On a strictly intellectual basis the Iraqi student may be somewhat behind his American counterpart, but at the same time he is decidedly more mature in many other areas because he has grown up in much closer contact with the very basic facts of life which the American student is shielded from.

*Can you give an example of what you mean?*

Well, words like life and death, and things like life and death are much more immediate to the Iraqi student. They are not remote, and they are not really something out of the

*Gene Palumbo and Bob Dumouchel from Baghdad College visit Father Campbell and Tim Hayes (2nd right) at Al-Hikma.*



*Mr. Clarke Loudon of Washington, D.C. taught at Georgetown University before coming to Al-Hikma as a Fulbright professor. He is now on his second tour of duty in Baghdad and brought out his family this past year.*

ordinary, or terribly removed from his daily existence.

*How did you yourself find the students?*

Many of the students are quite good, and in a very real sense I pitched my English courses very high, to get them to take as much as they possibly could. There is always the danger of going over their heads but I feel this is more desirable than pitching the course too low. I was very pleased with the response of the students.

*What would you say were some of the advantages you personally derived from your experience as a lay apostle?*

Over here your life is quite different than your life in the States as an individual. The social life is practically nil so that you are thrust back upon yourself. Being thrust back on yourself for a whole year, you are forced to find out a great deal about yourself—you really come to terms with yourself as an individual. So, spiritually, I found it very rewarding here because I was forced to live an existence more regular than I ever had in the past. Secondly, it was also good spiritually because in a very real sense the whole idea of the missionary apostolate is an incarnational idea. I think that if we can achieve an incarnational spirituality, it is something that

will stand by us, no matter where we are or what we are doing.

*You might explain that word.*

Incarnational? Christ came unto His own. He did not come unto somebody else, as the words of St. John's Gospel point out.

*Man to man?*

Right. Too often, I think, we conceive of ourselves as carrying God's grace to a people without God's grace, the missionary-to-the-heathen idea. But coming here in an incarnational framework I found, first, that there was a great deal of grace here, and that Christianity here, although it is a very simple Christianity, is very rich in basic faith. These people have held on to it tenaciously through many, many centuries. But incarnation means that we become one with these people, as much as we can. We must try to adapt, not to look at everything through American spectacles. Even in our spirituality we adapt, trying to realize the temper of life here and fitting ourselves into it. So even our daily existence, in adapting, becomes a spiritual thing, or is to be viewed spiritually, in any case.

*The students here don't have much chance to see a Catholic layman from overseas. What do you think the students have gained from you, an American Catholic layman, who would naturally be looked on a little differently than the Jesuits here?*

Well, that's kind of a difficult question and I certainly don't want to give the impression of tooting my own horn. But what I would hope at least some might gain is the clear idea that the layman, that every man, should have an interest in living the spiritual life. In one way or another, all these students, whether they are Christians, Moslems or Jews, must realize that all of us have a relationship to God and that all of us should be concerned with what God should mean to us in our daily life. I think that is the biggest contribution that a layman can make over here.

*Thank you, John. I wish we could include your trip to Jerusalem and other historic spots as well as your observations on the hopes and problems of the Baghdad mission. Perhaps another time . . .*

# A CARDINAL SPEAKS . . .

In early February Joseph Cardinal Ritter of St. Louis spoke at the Chicago meeting of the Catholic Inter-American Cooperation Program (CICOP). He gave such a wonderful talk that we are reproducing sections of it here, illustrated in part by some graphic statistics.

Cardinal Ritter, incidentally, was a pioneer in developing a diocesan mission program in South America. He has promised to have 10% of the priests (more than 50) from the Archdiocese of St. Louis in Latin America by the year 1975.

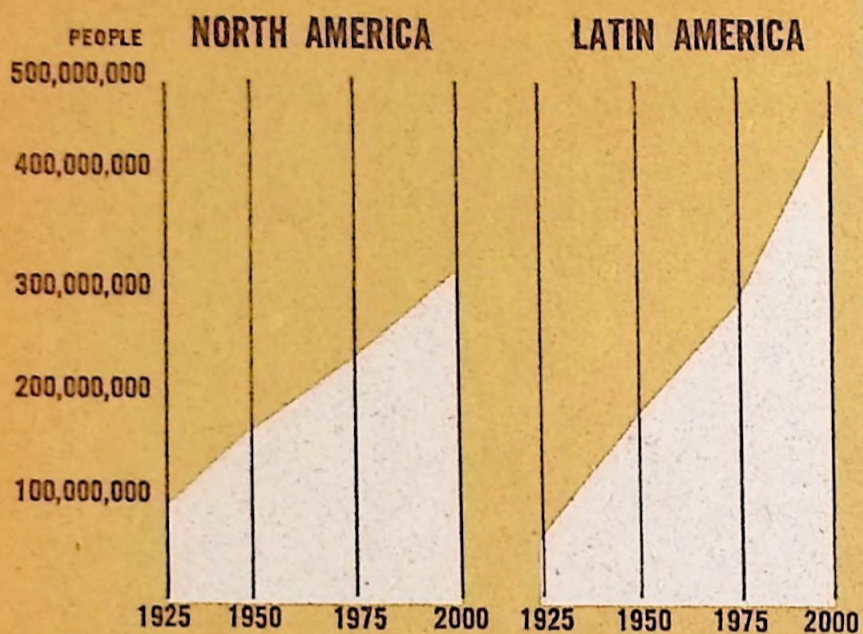
## ABOUT LATIN AMERICA AND THE CHURCH



“For any of us to be effectively involved in cooperating with the Church in Latin America and its present-day needs, intelligent and sympathetic understanding of that area of the world is necessary. Facts like these are important. Latin America has the highest rate of population growth in the world. Students of the subject tell us that its 200 million inhabitants of 1960 will have increased to 360 million by 1980. In spite of its tremendous present-day influx of people from rural areas to the large population centers, nearly 60% of its people still live on the farm.”

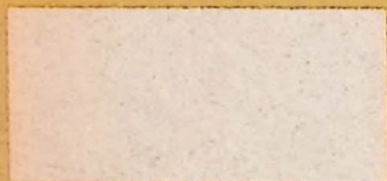
“It is a continent of monumental contrasts. The hearts of the large cities rival any in the world for beauty and high living standards, and yet they are often surrounded by masses of people living in subhuman conditions; there are universities which are centers of profound research and learning, and yet illiteracy and inadequate education are a continent-wide problem; there are countries where 9% of the population earn more than half of the national income, the balance being reserved for the remaining 91% of the people. It is thus comprehensible how communism’s promises are attractive to the slum dweller, the landless peasant, and the underpaid worker.”

## POPULATION PROJECTION



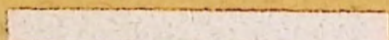
## AVERAGE ANNUAL INCOME PER PERSON

**\$2800**



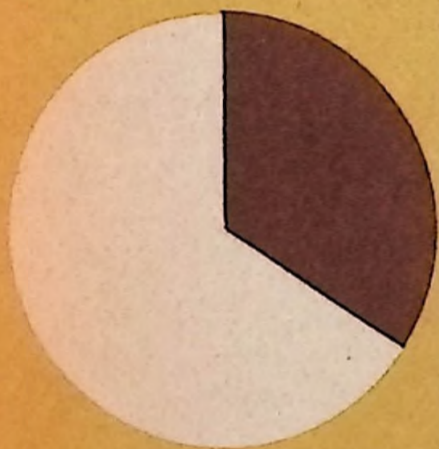
UNITED STATES

**\$400**

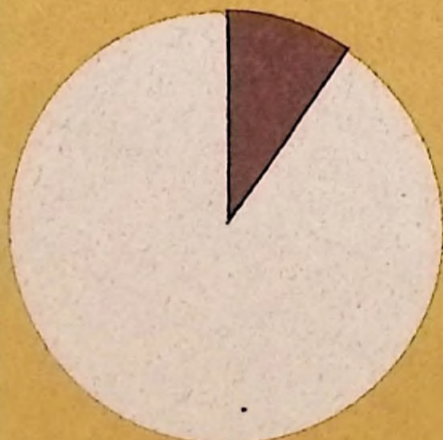


LATIN AMERICA

ONE-THIRD OF THE WORLD'S CATHOLICS LIVE IN LATIN AMERICA



YET ONLY ONE TENTH OF THE WORLD'S PRIESTS ARE AT WORK THERE



PEOPLE PER PARISH IN U.S.  
(IN THOUSANDS)

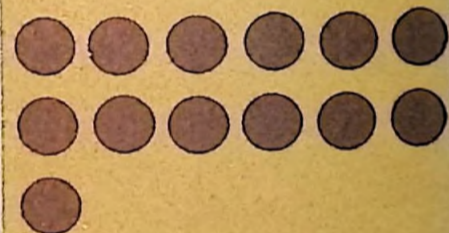


PRIESTS PER PARISH IN U.S.

**3.3**

(TO CARE FOR 250 PEOPLE)

PEOPLE PER PARISH IN LATIN AMERICA  
(IN THOUSANDS)



PRIESTS PER PARISH IN LATIN AMERICA

**2.7**

(TO CARE FOR 13,000 PEOPLE)

“With merely this brief sketch of the social and economic background of the Latin America continent, it is further easy to see why the area is racked at the present time by a revolutionary process characterized by many manifestations of instability. In such an atmosphere, governments can quickly rise and fall, democratic frameworks can be the facade for behind-the-scene power struggles, areas of relative prosperity can quickly be gripped by the most frustrating types of political and economic bankruptcy.”

“It is only against this background that the Catholic Church in Latin America seems capable of being understood, and conversely, there seems to be no genuine understanding of, and effective solution to, its social and economic problems that excludes the role and position of the Church. In the countries of Latin America there live one-third of all the Catholics in the world, and yet its parishes and institutions are staffed and the pastoral needs of this immense segment of Catholicity are served by only one-tenth of the world's priests. In not one of its 20 countries do the 14,000 parishes of Latin America average less than 10,000 persons per parish, and it is estimated that 4,000 of these parishes do not have pastors.”

“Against this complex background, a tapestry woven of social, economic and religious threads, there are some who can see Latin America rejecting entirely her Christian past to embrace new structures, perhaps communistic in form, or perhaps godless and amoral in some other way. However, it is my studied judgment that this will not be the final event

tuality, for there are already many signs that the tide is turning in favor of Christ and the Church, which is to say that the tide is really turning in favor of Latin America's peoples. Further, we can be absolutely sure that what happens in the Latin America of the future will depend significantly on the Church there and here; that is to say, it depends greatly on those who are in this room tonight and those whom we represent, all of us alike chosen by our Lord to be His workers in the world of the present."

## ... AND ABOUT EACH ONE OF US

"Because the Church is the Mystical Body of Christ, its problems and needs in any particular part of the world are the problems and needs of the Church everywhere; because the Church is an assemblage of individuals made into a people holy and sanctified unto God by the saving power of the Lord Jesus, the problems and needs of the Church across the world are rightfully the concern of the individual Christian."

"In order for our people to rise up as a body and labor for the world apostolate, they must be *informed* on the world apostolate and inspired to participate in it. This ideological formation cannot take place for the mass of our Catholic people at the national or regional level; rather, it has to take place at the neighborhood or parish level, and even indeed in great part at the family level. This is why as a bishop I must see that the message through our pastors reaches this level. People must be trained from childhood to understand that *devotion to the world apostolate*, dedication to genuine respect and concern for all men regardless of their race, color or creed, is a foundation stone of all Christian life."

"... any assistance rendered the Church south of our own borders is merely paying a tremendous debt that is ours. The Church in North America was immensely assisted in becoming what it is today by the charity and apostolic spirit of the Church in Europe. Now, thanks to God's goodness, the Church here is of sufficient maturity to exercise this same charity to the churches south of our national borders. The contribution that is ours to make will be an effort to assist not merely in the development of the organizational Church, but in the creation of a genuine spiritual family, alive, dynamic, loving, self-sacrificial."



# . . . AND A WORD IN COMMENT FROM JM'S EDITORS

It is most pleasing to hear one of our bishops, especially one of the stature of Cardinal Ritter, speak so profoundly of the apostolate in Latin America (and, really, in Africa and Asia as well) and of our obligation as Christians to the great Church there. As Cardinal Ritter made clear, it was the fact that Europe did not tire of aiding the Church in the United States that made possible our "prosperity" today. For many decades we were the poor. Today, by God's great grace, we are given the opportunity to be the charitable.

The Church in Latin America is making great strides forward. Although it will take many years of sustained assistance from the U. S., Canada and Europe to help her "turn the corner" of self-sufficiency, her present efforts are breathing new life into the Church throughout the world. Parish programs are being developed there from which any parish in the U. S. could learn much. Entire dioceses and groups of dioceses are undertaking cooperative programs that far outshine much of what we do here in the U. S. Because of the scarcity of priests, lay people are taking a greater part in the work of the Church. In many sectors of Latin America religious Sisters are undertaking tasks that tradition reserved to priests. The world's most Catholic continent is also producing some of the great Church leaders of our day, both lay and clerical.

Ever since World War II we have heard exhortations from all sides that the Church involve itself more and more in the affairs of men, in their troubles, triumphs and hopes. In the nations of Latin America she is happily being forced to this if she is to survive. We would have no hesitation in saying that 50 years from now our own Church will be able to look back upon the days when she gave generously to Latin America, Africa and Asia and realize that she gained as much as she gave. Perhaps much more.

Recalling these needs and obligations and opportunities should also suggest to us that we really are not taxing ourselves very much yet. We have one or two mission collections in most parishes each year but they return only a small amount of money. We have a goodly number of American missionaries in other countries but we have not yet begun truly to sacrifice. We are still sending only a surplus. In respect both to men and to money we are, in fact, doing much less than many other countries, notably Spain, Germany and Ireland.

A wise priest has said that the American Church will reach maturity only if she becomes conscious of her missionary obligations and works to fulfill them. The same could be said of each one of us. As we sow, so shall we reap.

# WANTED

## for Jesuit Missions

### 1. TOO MUCH TOGETHERNESS

Jesuit Father Zucol lives in his church. Although he is a very humble and selfless man even he must admit that such an arrangement is not the best possible. "But I am here alone, with Our Lord, almost in the same room, because I have no money to build either a chapel for Our Lord or a room for my poor self." Aside from what he can beg, Father Zucol has \$15.00 a month with which to support himself. This hardly seems just. Even in poor Kerala State in India. We ask you to give him a helping hand.

### 2 STAMP OUT WASHBOARDS!

How many readers can remember the aching backs from the days of the old washboard? At the mid-west Jesuits' college in Korea, Sogang, they don't have to try to remember. Their old washboard is as close as they have ever gotten to a washing machine! To save their valuable time (and relieve their backs!) we would very much like to buy a washing machine for them. A gift of a few dollars from fifty people could make it possible.

### 3 ON THE DOCKS AT 78

You don't have to be 78 years old to hear the appeal of this ad. But it might help. You see Father Bill McHale was 78 last January 13. He

is also founding a new parish among the dock workers' families on the Kingston, Jamaica, waterfront. The people are poor and Father Bill is old. Somehow, however, we know that they will succeed. Mass is now offered in a house; we would like to help Father Bill rent at least a storefront for a semi-permanent chapel. A gift of a few dollars may not seem to be much, but it could help to renew the vigor of a man who just won't retire.

### 4 COLLAPSED REFUGE

How to describe Subanipa? It is a village on a small island (Olutanga) of the Philippines. So far as the world is concerned, it is no place, nowhere. To Jesuit Father Ray Argarate it is where his hopes and priestly work reside. It is also where he watched his church collapse several months ago. It was called "Our Lady of Refuge." We would like to help Father Ray, a veteran of 30 years as a priest, rebuild Our Lady's chapel. With your generous help we can do so.

### 5 OUT IN THE COLD

1965 is an important year for Jesuit

Father Bill German in Siliguri (pronounced: Silly Guri, whatever that is), Northern India. He will turn 40 and, if the old proverb is true, "begin life." It could also be a wet and cold year for him. He was lucky enough to get three Sisters to teach the many little children of the area, but he had to give them his hut-rectory for a convent. He has been literally and figuratively left out! A few hundred dollars would build another rectory. Your gift of \$2.00 or \$5.00 could make it possible.

### 6 FREE THE TEENS

Father Lou Dowd of Hsinchu (Shinju), Taiwan, once of Rochester, N.Y., owes a great deal to J.M.'s readers. They have helped him build a Workers' Center and a Technical School for boys. Father Lou's life revolves around Free China teenagers who lead an almost slave life in the city factories and sweat shops. To train them for better jobs and some sort of a decent future at the Center costs him about \$10.00 a month per boy. You may never meet the boys on this earth but your gifts can mean a new life for them both here and hereafter.

JESUIT MISSIONS—211 East 87th Street, New York 28, N.Y.

DEAR FATHER,

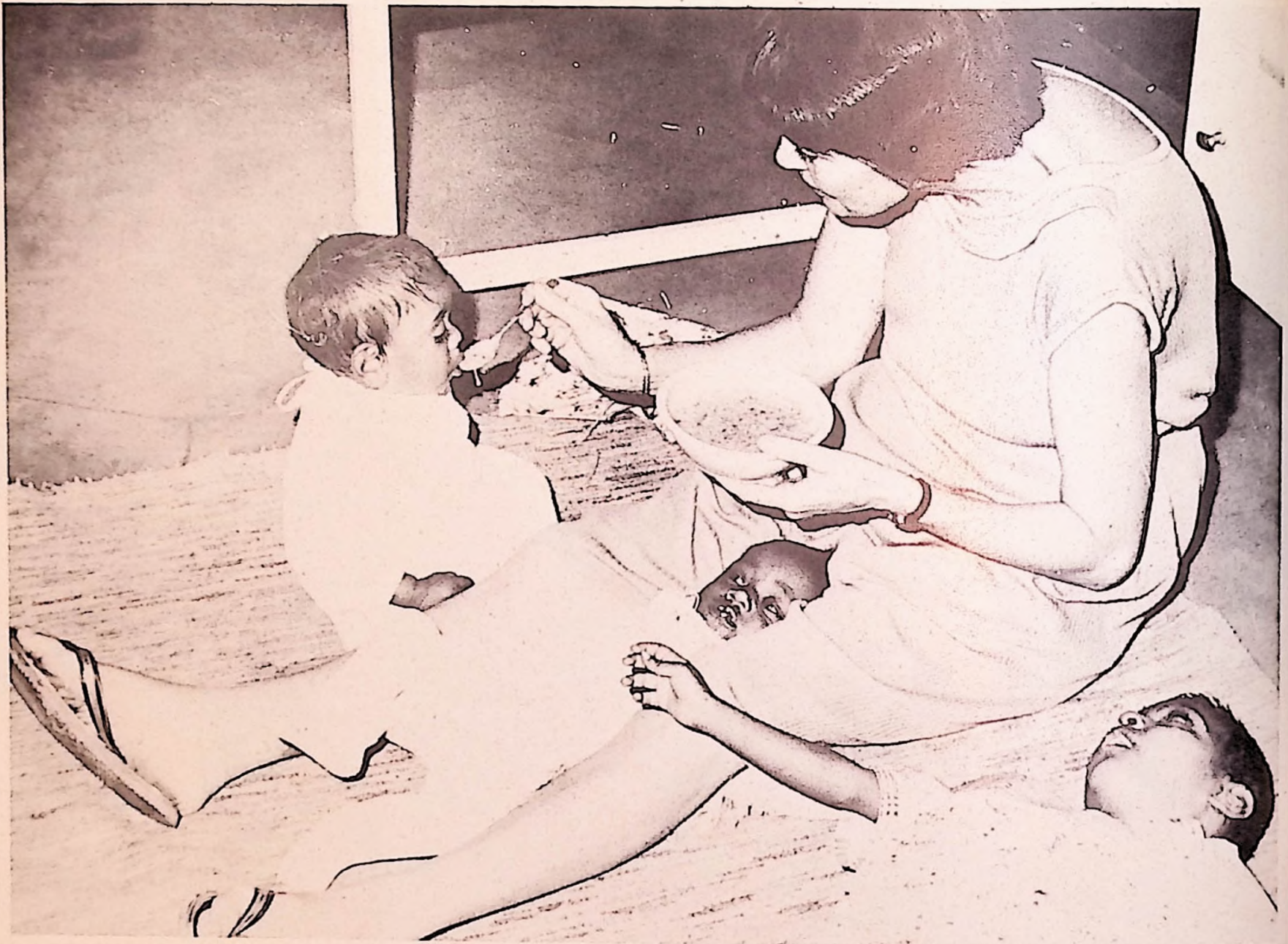
THE ENCLOSED GIFT IS FOR THE ITEM(S) ABOVE, NUMBERED \_\_\_\_\_

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ ZONE \_\_\_\_\_ STATE \_\_\_\_\_

4-65



At Mother Teresa's Home for Unwanted Children, Delhi, India, the wife of a foreign executive daily brings Christian love and compassion into the lives of these tiny human rejects.

***Christ has no body on earth but yours,  
no hands on earth but your hands.  
Yours are the eyes through which  
He looks out with compassion upon the world.  
Yours the feet with which He chooses to go about doing good.  
For as He is the Head, so are you the members  
And we are all one in Christ Jesus.***

***Saint Teresa***